



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

any rebuff, endure such continual violence? How must those ruby lips formerly the seat of enchanting smiles, and source of gentle accents, now become pallid and wan! How must those cheeks, which were formerly the seat of blooming beauty be now become faded! How will those eyes that formerly sparkled with all the glances of attraction, and captivated a numerous train of admirers, now appear inexpressive and languid! How will that figure that formerly walked with unrivalled majesty and graceful dignity, now creep with timorous and tottering pace! How must perfect innocence and uncontaminated virtue, succumb beneath the frowns of an accusing world! And how must gentle delicacy shudder at the thoughts of being abandoned by every friend, and looked upon as the detestation of humanity! What relief can she find in her distress; or who will sympathize in her sufferings? The obdurate hearts of mankind are impenetrable to her cries, and compassion appears to have abandoned the earth.

L.G.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,
HAPPENING lately to go with a friend to hear a young man of that religion termed Seceder preach, I was much pleased with the neat simplicity of the house, which though small, was well fitted up and adapted for the convenience of the congregation. Being a little too late in going, the service was some time began, which prevented me from hearing the text. The preacher when I arrived was descanting on the cunning of the serpent in betraying our first parents, which in my opinion, he

managed in a very masterly manner. Opposite to the pulpit is a pew which appears to belong to a very respectable family; on the back part of the seat, is painted in red, three boars heads. I thought it somewhat remarkable, but I supposed it might have some meaning with which I was not acquainted, and on my return home, I asked my friend who was a member of that church, if it was a mark of dishonour upon that family for disobedience to the rules of the church, or if it made any part of their clergyman's service on any particular occasion, as I had heard a man, I believed of nearly the same religion, about seventeen years ago describe the power of the great red dragon spoken of in the Revelations of St. John, and I thought that probably it meant something of a similar nature; but my friend said it meant no such thing, as either a mark of disgrace, or any part of the church service, but that it was placed there owing to family pride in the owner of the seat in exhibiting his coat of arms. As I knew nothing about the meaning of heraldry, it caused me some consideration to understand why three boars heads could become a mark of honour or respect. If the meaning was, that the ancestors of the gentleman, were great hunters and had killed three red boars, I think there can be very to little boast of on that account, as in my opinion the cultivation of three roods of corn or potatoes would have been more praiseworthy. If it meant that his ancestors had been as rude, savage, fierce, and unfeeling to their fellow-creatures, either in society or the field of battle as three red boars, it must be a shocking picture of refinement to value his ancestors for such a circumstance. For my part I would much rather want such badges of honour, or mottoes of distinction;

but perhaps it is only to be in the fashion with other respectable gentlemen, who, if we may judge from the terrible animals displayed on their coaches, servants, livery, &c. pride themselves on great ancestry. But this display in a house of worship appears very ridiculous; more so than if they were to exhibit them upon trappings of vanity, as I never understood that our great Lord and Saviour wore any badge but that of virtue, nor even gave the most distant hint that the dispositions of mankind should resemble that of any ferocious animal, although there is no doubt, that some among the Jews, who from their being active in the crucifixion of our Saviour, may have had boars heads, or tigers heads, displayed in their houses of worship, to represent what they thought so praiseworthy an action. I think the Rev. Mr. R. should have made some remarks on such a display of vanity in his house of worship.

If we believe the authority of David Hume, heraldry was little in fashion in early times. It was instituted as a stimulus to the Crusaders to cut the throats of their Saracen brethren, and they had infamous emblems struck upon their shields and breast plates, to induce the wearers to be like ferocious beasts of prey, and if possible to extinguish every spark of humanity that could be lodged in the human breast.

In this present age, when education is making rapid strides to perfection; when the human breast begins to expand beyond the former age of bigoted cruelty; when the dark mists of fanaticism begin to clear off, why should we value ourselves on such base, ridiculous, unmeaning badges of distinction, as portraits of lions, tigers, bears, wolves, griffins, serpents, monkeys, and baboons, with all the whole race

of inferior animals. Surely a man must have a very degenerate opinion of himself when he thinks he is honoured by having any of these ferocious savage animals as his representative; but indeed there are some persons who deserve these characteristic coats of arms, particularly a certain man that I heard of, who rose to celebrity by all the low groveling means that mankind are capable of using; he became magistrate, and even in that conspicuous station, he was known upon a certain occasion to sell copies of oaths at two pence each. Such men as this deserve for their motto, a serpent, hyena, tiger, or some other of the most ferocious race of animals, in order that they may be held up to society as the objects of contempt; they might thus perhaps be a means of producing good effects. But so much is the rage for heraldry, that every monarch endeavours to show his greatness by representing some terrible part of the animal creation; and by this means he thinks he displays his greatness, but in my opinion he exhibits quite the contrary, and only shows that he is in mind and principle a terrible monster.

Even the republican United States of America, have followed the example by adopting the Spread Eagle. What can this mean in a free and independent state, unless it be that as the eagle is reckoned king of the birds, the Americans in like manner wish, like their representative to prey upon all their neighbours? I think it is of very little consequence, whether the eagle or the lion are chosen as emblems; neither of them exhibit any true marks of greatness to a thinking mind. The emblem of the game cock is I think superior to any of them; he is an animal harmless and inoffensive to all his neighbours, but

when once opposed he never leaves his enemy but with victory or death. If any emblem deserves respect, I think it is that of our harp, which in early ages was always strung for the congratulations of love and friendship; and at other times when necessary, for the purpose of rousing the nation to a sense of their danger against the invasions of a foreign enemy. Such an emblem or coat of arms, is to me a thousand times more significant than the whole race of ferocious beasts with all their grim and terrific appearances.

I am Gentlemen,
Your humble servant,
Ballygowan. P. M.P.

For the Belfast Monthly Magazine.

HINTS FOR ASTRONOMICAL PUPILS.

(From *Frend's Evening Amusements*.)
Continued from Vol. XII. page 452.

DURING the month of August the daily height of the sun on the meridian diminishes faster than it did in July, and it may afford some amusement to observe, by an easy experiment, the rate of this decrease. Take a straight stick about a yard long, and at the end of it make a hole, as is usual for the tassel of a walking stick, only let it be larger. Cross this hole in the direction of the stick: fix on with wax a hair, and across this hair fix on another hair with wax, so that the point where the two hairs cross each other shall be the centre of the hole. Now fix the stick in the ground, and the hole being at the other end, and placed opposite the sun, there will be on the ground the shadow of the stick opposite to the sun, and at the end of the shadow an oval, formed by the rays passing through

the hole of the stick; and the centre of this oval will be marked by the shadow of the hairs, which cross each other on the hole of the stick. As the sun appears to move, this centre will move on the ground; and if you note its motion a little before and after noon, you may mark with great ease, on the ground a line, which shall run from south to north, or be a meridian line.

To do this properly draw with a string and a piece of chalk an arc of a circle about eleven o'clock, the string being fixed to the bottom of the stick, and the point of the chalk fixed on the centre of the oval formed in the shadow of the stick. At half-past eleven do the same thing, then about half past twelve, observe the centre, and you will see it near the arc last made. When it comes upon the arc, mark the place; and draw a line from this place to the beginning of the arc, or the place where the centre was at half past eleven. Divide this line into two equal parts, and a line drawn from the bottom of the stick through the middle of the divided line, will be the line on which the centre of the oval is, when the centre of the Sun is upon the meridian.

At one o'clock observe the place of the centre, which will now be near the arc first made, and when it is upon the arc, mark the place; and draw a line from this place to the beginning of the arc, or the place where the centre of the oval was at eleven o'clock; then this line, if you have drawn every thing right, will be divided into two equal parts by the line drawn from the bottom of the stick.

If the ground is rough, and the arcs of the circles are ill drawn, the line drawn from the stick will be less exact; but by trying this play a few times, young persons will